MINUTES

OF SOME LATE

CONVERSATIONS,

Between the Rev. Mr. WESLEYS, and Others.

BRISTOL:

Printed by WILLIAM PINE, in *Narrow-Wine-Street.*

M.DCC.LXV.

MINUTES, &c.

MANCHESTER, *Auguſt* 20, 1765.

Q. WHAT Preachers are *admitted* this Year?

A. John Maſon, Peter Price, Moſely Cheek, Robert Corſtardine, John Whitehead, Barn. Thomas, James Stephens, James Dempſter.

Q. Who are admitted *on Trial?*

A. Wm. Orp, Wm. Ellis, James Brownfield, Duncan Wright, John Dilon, Samuel Woodcock, James Longbotham, Joſeph Pilſmore, Rich. Walſh, Wm. Aſhman, Richard Burk, James Rea.

Q. Who act as *Aſſiſtants* this Year?

A. John Jones, James Morgan, Joſeph Cownly, John Helton, Peter Jaco, James Oddie, T. Lee, T. Taylor, Alex. Mather, John Furz, T. Johnſon, George Story, John Murlin, Richard Henderſon, T. Hanſon, Matt. Rowell, Mark Davis, W.

Thompſon, Robert Roberts, T. Hanby, T. Rankin, James Brown, George Roe, Tho. Newell, Rich. Boardman.

Q. Who are the other *travelling Preachers?*

A. W. Penington, Rich. Lucas, Wm. Darney, Daniel Bumſted, Wm. Brammah, John Morley, John Brandon, John Eaſton, James Clough, John Catermole, Tho. Tobias, John Gibbs, John Oldham, James Cotty, Tho. Carlill, James Glazebrook, Wm. Minethorp, John Murray, John Oliver, Iſaac Waldron, Joſ. Guilford, John Shaw, John Pool, Paul Greenwood, Tho. Briſco, John Atley, Nich. Manners, John Nelſon, Parſ. Greenwood, George Hudſon, Thomas Mitchell, James Kerſhaw, Jer. Robertſhaw, John Ellis, John Pawſon, Chriſtop. Hopper, Matt. Lowes, Wm. Whitwell, Joſ. Thompſon, Tho. Olivers, John Morgan, Martin Rodda, Tho. Roorke, Samuel Levick, Tho. Weſtell, Richard Blackwell, Robert Swindells, John Heſlup, John Johnſon.

Q. How are theſe ſtationed this Year?

A. As follows:

1. *London*, John Jones, W. Penington, R. Lucas, W. Darney.
2. *Suſſex*, Dan. Bumſted, John Davis.
3. *Canterbury*, W. Brammah, John Morley.
4. *Colcheſter*, John Brandon.
5. *Norwich*, John Eaſton, James Clough.
6. *Bedford*, John Catermole.
7. *Oxfordſhire*, Tho. Tobias.
8. *Wilts*, Rich. Henderſon, John Slocomb, Rich. Walſh, Tho. Simpſon.
9. *Briſtol*, John Helton, John Gibbs.
10. *Devon*, George Roe, John Oldham, Wm. Freemantle.

Cornwall,

11. *Cornwall*, Eaſt, George Story, James Cotty, Tho. Carlill.
West, John Furz, John Maſon, Wm. Ellis.
12. *Staffordſhire*, T. Hanſon, John Orp, James Glazebrook.
13. *Salop*, Alex. Mather, Wm. Minethorp.
14. *Lancaſhire*, James Oddie, John Oliver, John Murray, Iſaac Waldron.
15. *Derbyſhire*, Robert Roberts, John Shaw, Joſ. Guilford.
16. *Sheffield*, Peter Jaco, Paul Greenwood.
17. *Epworth*, Tho. Lee, T. Briſco, James Longbotham.
18. *Grimſby*, Rich. Beardman, John Pool, Samuel Woodcock.
19. *Leeds*, Tho. Hanby, John Nelſon.
20. *Birſtal*, John Murlin, Parſon Greenwood, John Pawſon.
21. *Haworth*, James Brown, John Atley, Nicholas Manners, James Stephens, Robert Corſtardine.
22. *York*, T. Johnſton, T. Mitchell, Geo. Hudſon.
23. *Yarm*, Matt. Rowell, James Kerſhaw, James Brownfield.
24. The *Dales*, T. Rankin, John Ellis, Jeremiah Robertſhaw.
25. *Newcaſtle*, Joſeph Cownly, Chriſtop. Hopper, Matt. Lowes, Moſly Cheek.
26. *Edinburgh*, Tho. Taylor.
27. *Dundee*, Wm. Whitwell.
28. *Aberdeen*, Joſ. Thompſon.
29. *Glaſgow*, Tho. Olivers.
30. *Glamorganſhire*, Martin Rodda.
31. *Pembroke*, Tho. Newell.
32. *Dublin*, Will. Thompſon, John Morgan.
33. *Cork*, R. Swindells, S. Levick, Barns. Thomas.

34. *Limerick*, Jam. Dempſter, Tho. Roorke.
35. *Waterford*, John Dillon, T. Briſco.
36. *Athlone*, T. Weſtell, John Heſlup, John Whitehead.
37. *Caſtlebar*, R. Blackwell.
38. *Newry*, James Rea.
39. *Londondery*, John Johnſon.

Q. What does the *Kingſwood* Collection amount to?

A. An hundred Pounds, Nine Shillings, and Seven Pence.

Q. What are the Rules relating to the Preacher's Fund?

A. As to the Subſiſtence of thoſe who are ſo intirely worn out, that they cannot preach at all,

1. Let every travelling Preacher contribute half a Guinea, yearly at the Conference:

2. Let this, 'till it can be ſafely placed out, be lodged in the Hands of three Stewards, approved of by the Majority of the Preachers:

3. The preſent Stewards are
Samuel Franks, at *London*.
William Hey, at *Leeds*.
John Hoſmer, at *Sunderland*.

4. Every one when he is received as a travelling Preacher, is to pay one Guinea.

5. This Fund is never to be reduced to leſs than an Hundred Pounds.

6. Out of this are to be ſupplied ſuperannuated Travelling Preachers, and when they die, their Widows and Children.

7. Every ſuperannuated Preacher ſhall receive, at leaſt, Ten Pounds a Year.

8. Every Widow, of ſuch a Preacher ſhall receive, once for all, a Sum not exceeding Forty Pounds.

9. Every Child left by ſuch a Preacher ſhall receive

ceive once for all, a Sum not uſually exceeding Ten Pounds: But this cannot be claimed by any Child, whoſe Mother has received Forty Pounds.

10. None is intitled to any Thing from this Fund, 'till he has ſubſcribed Two Guineas;

11. Nor any Perſon, from the Time he ceaſes (unleſs ſuperannuated) to be a travelling Preacher:

12. Nor any who neglects paying his Subſcription for four Years.

13. But whoever is excluded, ſhall have the Money he has ſubſcribed, returned.

14: Let an exact Account of all Receits and Diſburſements be produced at the yearly Conference, by Francis Gilbert, Secretary.

Q. What does the Yearly Subſcription amount to?

A. Seven Hundred and ſeven Pounds, 18 Shillings.

Q. How was this diſpoſed of?

A. For Buildings	578	0	0
To the Preachers	53	1	0
For Law	38	17	0
	669	18	0

This was the firſt Diſtribution; but the ſmall Remainder was ſoon divided among the Preachers who were in want, as far as it would go.

Q. We are ſtill over run with Debt. What can be done?

A. Let no Preaching-Houſe any where be begun but by the Advice of the Aſſiſtant. And let no Aſſiſtant conſent thereto, without an abſolute Neceſſity.

Q. Are the Houſes already built ſafe?

A. Not

A. Not all. Some of them are not regularly ſettled yet. Several Truſtees for others are dead?

Q. How ſhall this be remedied?

A. Let a Perſon be ſent thro' England, to ſurvey the Deeds, and ſupply the Truſtees wanting.

Q. Is any Thing farther adviſable with regard to theſe Houſes.

A. In all our future Buildings.

1. Let all the Windows be faſhed, opening downwards.

2. Let there be no Tub-Pulpits, and 3. No Backs, to the Seats.

Q. Should the Men and Women ſit apart every where?

A. By all means. Every Preacher look to this.

Q. Why is Field-preaching often omitted?

A. To pleaſe the Stewards or Society. Let it be ſo no more.

Q. How late may the Evening-preaching begin?

A. Never, but in Harveſt-Time, later than Seven.

Q. How long ſhould a Love-feaſt laſt?

A. Never above an Hour and Half: Every one ſhould be at Home by Nine.

Q. Should the People break the Cake to each other at a Love-Feaſt?

A. By no Means. That ſilly Cuſtom, invented by *James Wheatly*, creates much Confuſion.

Q. Are all the Preachers merciful to their Beaſts?

A. Perhaps not. Every one ought 1. Never to ride hard: 2. To ſee with his own Eyes his Horſe rubbed, fed and bedded.

Q. What can be done to prevent our People needleſly removing from one Society to another?

A. 1. Let none remove without the Advice of the Aſſiſtant. 2. Let

2. Let none be received in another Society, without a Certificate from the Aſſiſtant, in theſe Words, "A. B. the Bearer is now a Member of "our Society in——— I believe *he* has a ſufficient "Cauſe to remove from hence."

3. Let Notice be immediately given of this in every Society.

Q. Would it not be well, to have one Ticket, every Where?

A. It would. Send the form from London directly.

Q. Can *R— W—* preach among us?

A. No: We are not ſatisfied as to his Moral Character.

Q. Can we receive *R— F—* or *I— H—* as Itinerants?

A. Not unleſs we could pay their Debts.

Q. Ought we to inſiſt upon our Rule, that no Preacher print any Thing without your Approbation?

A. Undoubtedly: And whoever does is for the Time to come, cannot take it ill, if he is excluded from our Connection. Let every one take this Warning, and afterwards blame none but himſelf.

Q. When and where ſhall our next Conference be?

A. At Leeds, beginning on Tueſday, Aug. 14.

Q. What was the Riſe of *Methodiſm*, ſo called?

A. In 1729, my Brother and I read the Bible; ſaw Inward and Outward *Holineſs* therein; followed after it, and incited others ſo to do. In 1737 we ſaw "This Holineſs comes by *Faith.*" In 1738 we ſaw, "We muſt be *juſtified* before we are ſanctified." But ſtill *Holineſs* was our Point, Inward and Outward Holineſs.

God then thruſt us out, utterly againſt our Will, to raiſe an *holy* People.

When Satan could no otherwiſe prevent this, he threw *Calviniſm* in our Way: And then *Antinomianiſm*, which ſtruck at the Root both of Inward and Outward *Holineſs*.

Then many Methodiſts grew *rich*, and thereby *Lovers* of the preſent *World*:

Next, they married unawakened or half-awakened *Wives*, and converſed with *their Relations*. Hence *Worldly Prudence*, *Maxims*, *Cuſtoms*, crept back upon us, producing more and more *Conformity to the World*.

There followed groſs Neglect of *Relative Duties*, eſpecially, *Education* of Children:

This is not cured by the Preachers. Either they have not *Light*, or not *Weight* enough.

But the want of theſe may be in ſome Meaſure ſupplied, by publickly reading the Sermons every where: Eſpecially the Fourth Volume, which ſupplies them with Remedies ſuited to the Diſeaſe.

Q. Might not ſome Parts of the late Conference in *Dublin*, be of Uſe to Us?

A. They might, which therefore are ſubjoined.

Q. What can be done to make the People ſing better?

A. 1. Teach them to ſing by Note, and to ſing our Tunes firſt.

2. Take care they do not ſing too ſlow.

3. Exhort all that can, in every Congregation, to ſing.

4. Set them right that ſing wrong. Be patient herein.

Q. Have the Preachers obſerved the Rules?

A. Not exactly. For the Time to come let them take care,

1. To meet the Society and the Bands every where:

2. To incourage all in the Bands to ſpeak freely.

3. In Dublin, Cork, and Limerick, to meet the married Men and married Women, the ſingle Men and ſingle Women apart.

4. In all the larger Societies meet the Children.

5. Uſe Interceſſion on Friday, and recommend Faſting, both by Precept and Example.

Q. But how can we incourage the Women in the Bands to ſpeak, ſince *it is a ſhame for Women to ſpeak in the Church?* 1 *Cor.* xiv. 35.

A. I deny 1. That *ſpeaking* here means any other than ſpeaking as a *public Teacher*. This St. *Paul ſuffered not*, becauſe it implied *uſurping Authority over the Man*, 1 *Tim.* ii. 12. Whereas *no Authority* either over Man or Woman is uſurped, by the *ſpeaking* now in Queſtion. I deny 2. That *the Church* in that Text means any other than the great Congregation.

Q. Is not Family-Worſhip partly neglected, partly performed in a dull, formal Manner?

A. It is. Therefore ſtrongly recommend both in public and private, the having Family Prayer, Morning and Evening, after reading a Chapter, and that in the moſt lively Manner. And read publickly that Part of Mr. *Philip Henry*'s Life, inforcing it as a Pattern.

Q. Are our People good Oeconomiſts?

A. In public and private, enlarge on Oeconomy as a Branch of Religion.

Q. Are they guarded in their Words?

A. Not ſufficiently. Warn them againſt *little Oaths*, as upon my *Life*, my *Faith*, my *Honour*: And againſt *Compliments*. Let them uſe no *unmeaning* Words.

Q. Should

Q. Should we recommend calling each other *Brother* and *Siſter?*

A. It may be done tenderly and prudently.

Q. Do not they in general, *talk* too much and *read* too little?

A. They do. Let them retrench but half the Time they ſpend in talking, and they will have Time enough to read. Speak of this every where. Reprove them publickly and privately for reading leſs uſeful Books. Do not talk too much yourſelf. If you ſtay above an Hour at any Place, take out a Book and read.

Q. Have they left off Snuff?

A. No. Many are abſolutely inſlaved to it ſtill. In order to redreſs this great Evil.

1. Speak to any one who takes it in Sermon-Time:

2. Let no Preacher touch it on any Account:

3. Shew the Societies the Evil of it.

Q. How ſhall we cure them of drinking Drams?

A. 1. Let no Preacher drink any, on any Pretence.

2. Strongly diſſuade our People from it:

3. Anſwer their Pretences; particularly thoſe, of curing the Cholic, and helping Digeſtion.

Q. Is not their Religion uſually too ſuperficial?

A. It is. To remove this, preach on the moſt ſpiritual Subjects. Exhort all Believers to *go on to Perfection.* And earneſtly recommend private Prayer, Reading the Scriptures and univerſal Self-denial.

F I N I S.